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W. T. Purkiser (Editor)

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JESUS: "THE WAY, THE TRUTH, and THE LIFE"

THE TIME FOR *Truth*

General Superintendent Stowe



DR. CARL HENRY, the brilliant evangelical scholar, aptly describes the current scene in these words: "Our cities are miring in savagery. With moral absolutes obscure if not disowned, young and old alike steep themselves in prurience and grovel in a shadow culture of drugs, drink, and debauchery. Nations systematically scorch each other with bombs and blood and our generation pollutes the only planet we know where human life is possible." This is not a pretty picture but it is painted in honest colors.

Senator Mark Hatfield makes this commentary on the present value system: "The dominant values maintaining hold over our culture are those of materialism . . . valuing things more than other people. What we hold in our hands is far more precious than what we store up within our hearts. Our shallow commercialism enshrines the ego and makes the selfish concern for our own personal glamour and status the primary goal for millions of us in this society." This is the tragic consequence of having time only for the trivial—of letting molehills be our mountains. This is the inevitable result of spending all our time on the temporal—of growing big bodies and little souls.

In this 1972 General Assembly, the Church of the Nazarene declared its intention to speak up and speak out in these decisive days when it adopted as its quadrennial theme "**The Time for Truth.**"

All members and agencies of the church have been commissioned to tell it like it really is. This means opening up every legitimate channel of communication. The church dare not be involved in the iniquity of a godless world. E. Stanley Jones wisely observes that if the Church marries the

spirit of this age, in the next generation it will be a widow.

There must always be a dynamic tension between Christianity and an unchristian culture. But this does not allow for an aloofness from life. Christ was always on speaking terms with those who were outside His kingdom.

What is the truth which we must tell? It is the timeless truth of our eternal God. The source is the Holy Bible, the divinely inspired Word of God. Here is the whole truth, the final authority.

In a day when men have become increasingly disenchanted with taking other men's word for it, there are indications of a growing willingness to take God's Word for it. Bible sales continue to break all previous records. New translations of the Scriptures into modern English and other languages are released every year. Growing numbers of young people are unashamedly carrying and reading their Bibles.

The central thesis of the written Word is that Jesus is the Living Word. St. John opens his Gospel with the proclamation that "in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us . . ." (John 1:1 and 14). Later in this same book Jesus declares without apology, "I am the . . . truth" (John 14:6).

During His brief ministry on earth Christ both lived and told the truth. He promised, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free" (John 8:31-32). His atoning death on Calvary's cross sealed that pledge in His blood. Now those who believe in Him are guaranteed freedom from the guilt and penalty of their sins. Death and hell are conquered foes.

The Apostle John also records Jesus' prayer, "[Father,] sanctify them through thy truth . . ." (John 17:17). Here is provision for complete

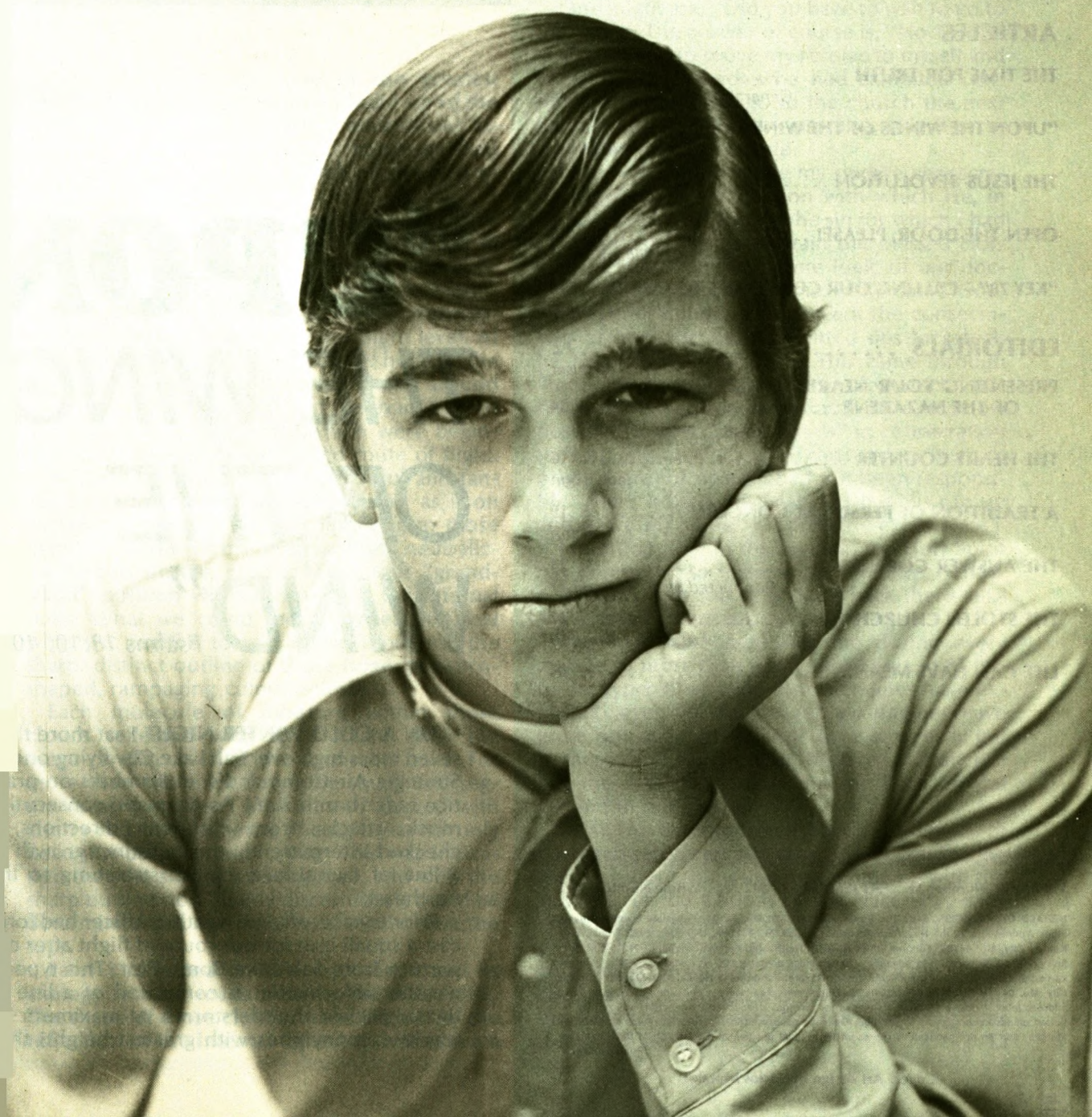
cleansing from the carnal, sinful nature and a life of Christian victory in the power of the Holy Spirit—the Spirit of Truth.

Here is liberation from the paralyzing social

evils of our day. This is the only sure release from the slow strangulation of materialism.

What a glorious freedom!

What a truth for our time!



HERALD of HOLINESS



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Photo by Alan Cliburn



“UPON THE WINGS OF THE WIND”

Psalms 18:10; 104:3

ON A COLD WINTER NIGHT I sat more than seven miles high over Salt Lake City flying one of Strategic Air Command’s jet bombers on practice radar bomb runs. As we made consecutive mock attacks from different directions, I checked intermittently the indistinct growth of a line of cumuliform clouds stretching to the northeast.

Prior to take-off, the weather officer had forecast a squall line for our route of flight after departure from Salt Lake Bomb Plot. This type of weather information is composed of a line of tightly packed thunderstorms. At maximum intensity (synonymous with greatest height) they

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Cover: Art design by Carlos Morales



By Thane Minor

Colonel, USAF

Colonel Thane Minor, United States Air Force, was recently presented The Legion of Merit, Second Oak Leaf Cluster, for outstandingly meritorious service while assigned to the Supreme Allied Headquarters, Europe, Brussels, Belgium. Colonel and Mrs. Minor (right) are shown receiving congratulations from the new chief of the Studies, Analysis, and Gaming Agency, Air Force Brigadier General Harold A. Strack. This is the third occasion that Colonel Minor has received the award of The Legion of Merit. He is currently serving as deputy chief of the Studies, Analysis, and Gaming Agency, Washington, D.C.

present the pilot with one of the greatest hazards to flight. The maximum build-up of the squall line was not forecast to exceed our altitude. Years of experience, however, had taught me to keep a close watch on this type of booming "weather factory."

By the time we cleared Bomb Plot and pointed the nose of our B-47 toward Minneapolis, 90 minutes away, vertical wind currents, helped by the mechanical lifting of the Wasatch Mountains, had pushed the tops of the cumulonimbus formations almost to our flight level. At our altitude the stars above burned holes in the black mantle which stretched endlessly around us. It was difficult to make out the exact pattern of cloud formations below which were beginning to challenge our intended route of flight.

At that moment a terribly beautiful and fantastic phenomenon occurred. Almost as if on command, random bolts of lightning in those mature thunderstorms began seeking neutralizing targets on the ground. From our "grandstand" position we could not see the internal bolts. What we could see, however, was just what we needed to see at that moment—the sharp, distinct outline of those huge, popcorn-shaped, rampaging cumulo-nimbi.

Each molecule of moisture within those clouds reflected with an irradiant glow the mega-candlepower of those unseen bolts. For more than 100 miles down the squall line segments of the system blinked and glowed with cherry-red luminescence. The sight was not only beautiful but also comforting. This was indication that the storms had matured, and with the sharp outline now clearly discernible it could be determined that our flight level would clear the tops.

Later I reflected on this experience and its analogy to truth made clear by the Holy Spirit. The shape of those clouds, made distinct by the reflection of the internal lightning, was to me a

physical example of spiritual insight in salvation. Each atom in a revelation of truth glows with vivid clarity when reflecting the light of the Holy Spirit. How wonderful it is when a young person realizes the significance of this statement!

As a teen-ager I had a desire to live for the Lord. The conflicting desire to be like others and gain group acceptance alternately caused me to backslide and seek forgiveness during most of my school years. Then one week (not during a revival) I had quite a talk with myself: Thane, you know you will never be able to live without dependence on the Lord. Every minute particle of truth in that statement glowed with a brilliance which burned its significance forever on the consciousness of my soul. It gave me the complete determination to promise the Lord that I would go to the altar the next Sunday night and settle it forever.

One might ask, "Did you have to wait to go to the altar?" The answer of course is, "No." However I wanted to prove my resolve to myself and many faithful friends who had exhibited confidence in me. I did go to the church the next Sunday and fulfilled my promise. Needless to say, there was no struggle.

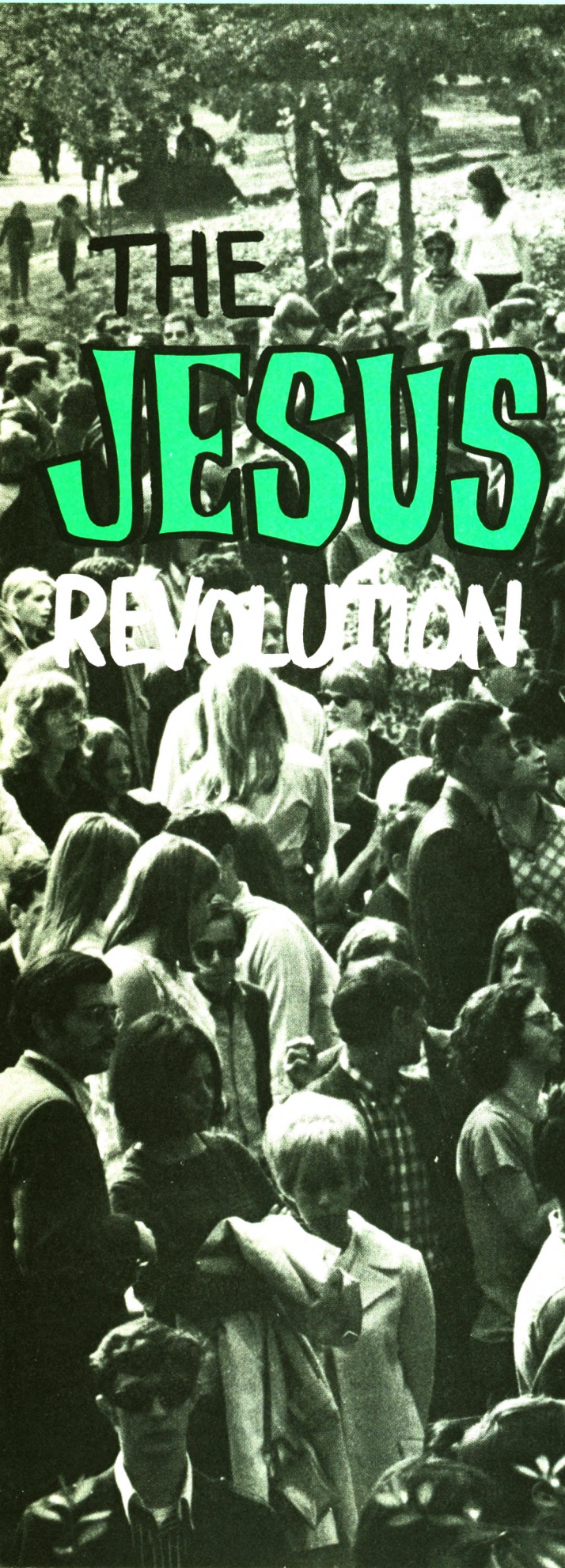
One week later I made my sincere consecration to God, in connection with which He, in turn, cleansed my soul of the sin for which I had no responsibility. Here again the blessed Holy Spirit revealed the complete logic of our doctrine of sanctification to me. How could God, who cannot condone sin, accept the consecration of one who has committed sins for which he has not been forgiven? This came through "loud and clear"—since the sins for which I was responsible had now been forgiven, it was now possible to offer "clean hands" in consecration to God; and on His part He cleansed my heart of original sin, for which I had not been responsible. *That's a bargain!* (Makes two chills run up and down my spine as I recall the experience.)

From that time to the present, the Holy Spirit has continued to make truth a reality. I know now that it was the Holy Spirit back there talking to me, and not me to myself.

The Lord has been with me during every minute of more than 6,000 pilot hours in 81 different types of aircraft. Piston engines have exploded over the Pacific and jet engines have gone out over the Atlantic (one can really get homesick in a hurry under these circumstances), but the Lord has always put me back on the ground in one piece.

In all my emergencies I have no memory of having had time to pray. The comforting thought about this is that by keeping up with the activities of the Church of the Nazarene, daily devotions, presenting God's tithe, and making personal contributions as possible, I have the comforting belief that God will allow me a little credit on time during the emergencies and will be ready to hear my prayer of thanksgiving after things are normal. □

Truth for Youth



THE JESUS REVOLUTION

By Howard Culbertson

for the Department of Youth, Kansas City

"I DON'T KNOW WHERE I'M GOING, but I've got to leave now or I'll be late."

That's the rally slogan of a sports-car club. And it aptly describes the reactions of driver-navigator teams of sports-car rallies. Their goal is to travel a predetermined course in a predetermined amount of time.

The only problem is—they don't know where they're going. They're only told how fast the car is supposed to go. A map is revealed progressively at checkpoints—and the directions are so fuzzy that everyone is given a chance to get lost.

Hence the phrase: "I don't know where I'm going, but I've got to leave now or I'll be late." It's playful. Appropriate. Part of the game. If it stopped there!

But it doesn't. All of a sudden it sounds like the whole world's motto. Then it's serious. There is confusion. Complexity. Chaos. Fragmented information. Misleading instruction. Obscured goals. Blind leaders of blind . . . certain only of being uncertain . . . knowing only that there is no knowing now . . . only going . . . forever going . . . where doesn't matter.

It's that kind of world that the young began dropping out of in the 1960's. By the thousands they left home, school, and work for places like Haight-Asbury—when those sanctuaries were overrun by tourists, it was off to communes to search for purpose in life.

But they discovered they could not find purpose within themselves alone—or in others. Their own pilgrimages to the shrines of Eastern meditation, sex, drugs, and violence left them bitterly disillusioned.

A few gave up totally. Then one by one some began discovering a way—the only Way. That Way is Jesus Christ.

Number One Religion Story

Under the leadership of the Holy Spirit, the movement which began in ones and twos swelled to thousands.

By 1971 it attracted the attention of the secular media. In February of that year, the now-defunct *Look* made the Jesus Movement a cover story—*Life* followed with a cover story in May—in June, *Time* magazine hit the newstands with a Jesus People cover story . . .

And on and on, until by the end of 1971 the Jesus People were voted the number one religion story of that year.

Time, *Life*, television, and other secular media have spotlighted the conversation of society's



dropouts. But the movement of youth to Jesus Christ has not been confined to the street people. The vast majority of Billy Graham's crusade crowds are now under 25 years of age. And young people are swelling evangelical churches.

Characteristics of Young Christians

These young Christians share some distinctive characteristics—telltale trademarks of both the straight and the street Christians.

They are genuine in their commitment. They value experience more than theory—action more than words. To them, honesty is the ultimate virtue—hypocrisy the top sin. For 65 years these have been characteristics of the people called Nazarenes. Perhaps it is for this reason that the Church of the Nazarene is missing from the lists of churches losing their influence among the young.

The Jesus People movement does seem indeed to be a spontaneous work of God. It sprang up in Seattle—San Francisco—Los Angeles—New Milford, N.J.—seemingly by itself. Its beginnings were very reminiscent of the holiness movement of the turn of the century which culminated in the organization of the Church of the Nazarene.

These young people are putting a renewed emphasis on the Holy Spirit. We asked a young man from Kansas City's Agape House, "Who started the movement?"

"The Holy Spirit," he said.

Talk of the Spirit-filled life, confined for years almost exclusively to "holiness" churches, now spreads throughout Christendom.

The movement focuses on Jesus Christ. That's evident from the label the young people bear—and from their "One Way" index-finger symbols. These teens and young adults go far beyond a reverence for Jesus Christ as a great man. They demand a personal experience with this divine-human Person.

The Bible is accepted as the divinely inspired Word of God. Dog-eared New Testaments and Bibles are crammed into purses, back pockets, lockers, and car glove compartments. Thousands of Nazarene young people are involved in a Bible study and quizzing program—many of them memorizing entire books of the Bible.

They are not afraid to ask for—or expect—deliverance from the enslavement of drugs and other vicious habits. Dave Wilkerson's Teen Challenge centers show a record 75 percent drug-addict cure rate while governmental institutions can boast of something less than 10 percent.

"Perfect Love"

In addition to a conversion experience these Jesus People stress Christian discipleship. There are echoes of the "perfect love" which John Wesley and his followers preached in eighteenth-century England.

A conviction of social responsibility balances their fervent evangelicalism. They minister to the street people—to the prostitutes—to the drunkards—to the hated ones of society—to the uneducated ones. Being a Jesus Person is no status symbol in the same way that church membership has become one with upper- and middle-class America.

There is an incredible zeal for evangelism. A concept called IMPACT (IMmediate Personal ACTION for Christ) is the heart of the youth ministry and program of the Church of the Nazarene. From the Northwest it blazed across the Nazarene movement in 1964. It means sharing Jesus Christ—quite often in groups—blitzing communities—high schools—shopping centers.

Scores of new churches have been launched by more than 200 IMPACT teams across the country—and hundreds of sleepy churches have been revived by these Christian shock troops.

An indispensable evangelistic tool of these



Photo by Thomas E. Saner

young people has been the printing press. Millions of copies of Christian underground newspapers, slick full-color magazines, tracts, and books pour onto high school and college campuses every month.

These young Christians also possess a vibrant expectancy of the second coming of Jesus Christ. They're students of history as well as Bible prophecy.

"I don't know where I'm going, but I've got to leave now or I'll be late," is no longer the slogan of these young people.

The good news now is that Jesus is the Road. Jesus is the Way.

Our part of His Church has been at this everlasting business. We are trying to unfold and circulate some dependable maps among the young. We're trying to maintain clear and well-placed signposts. Pointing one way—His, not ours. It has not been a perfect effort, but it has been blessed. □

Truth Transmitted



C. William Fisher

"NOT MANY SOUNDS IN LIFE," said Charles Lamb, "exceed in interest a knock at the door."

And that is true, of course, no matter who stands there knocking. But suppose it were some celebrity—a television star, perhaps, or a prime minister, or the president of your company, or your union, or your nation—wouldn't that increase the interest and the importance of the visit?

But Someone greater than any of these is already standing at your door, saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

What could be more challenging, or crucial, than to have Jesus, the Son of God, on your doorstep?

But why does Jesus stand outside? The answer is plain: Because the door is shut. Who closed it? You did. Oh, no, you say, I would never slam the door in the face of Jesus Christ. But you don't have to. Your sins have already closed the door.

"All have sinned," God says, "and come short of the glory of God" (Romans 3:23). So if you have not opened the door of your heart to Christ, that door is still shut; for Christ will not enter, or dwell in, a heart that is full of sin.

"If any man hear my voice," Christ says—and we all hear it.

We hear it, for instance, when we are children. How tenderly Jesus speaks to the child; how soft the knock; how warm the love! The heart is never more tender, the threshold is never lower, the will is never more pliable than in the years of childhood.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"

(Revelation 3:20)

OPEN THE DOOR PLEASE!

We hear His voice in the teen years. How definitely and urgently God speaks to the teenager! He wants to come in, not only to help the young person avoid the habits that hinder and hamper life, but to help him make the right choices in the important issues of life, such as the choice of a career, or the choice of a life companion.

We hear Christ speak to us in the responsibilities of parenthood. There are those who never give God much thought until they are married and children begin to come into the home. Then they begin to sense their responsibility to be Christian dads or Christian mothers and to provide a Christian home for those children God has given them.

RADIO SERMON OF THE MONTH

By C. William Fisher

But then again, we hear Christ speak to us in the various crises and challenges of life. Some tragedy, some sickness, some disappointment, some hard place—and we can hear God calling to us, whispering to us, asking us to yield up our wills to His, so that our lives might be meaningful and fulfilled.

Yes, we hear His voice and His knock, but that isn't enough. We must do something about it. We must open the door and let Him come in.

And if we do, if we really open the door, Jesus **will** come in! It is never a question of "Will He?" It is always a question of "Will we **let** Him?" The problem is never getting Christ to come in; the problem is getting rid of those things which are keeping Him out.

"If you open the door," Christ says, "I will come in, and sup with you and you with Me."

In other words, when He first comes in, He is our Guest, and we are His host. But then the relationship changes and He becomes our Host, and we become His guest—in our own hearts. And instead of trying to eke out an existence on the meager fare we can provide, we sit at a table that Christ spreads and partake of the riches of His love, His grace, and His power.

But how do you open the door of your heart to Jesus? Thank God, He has made it simple. You open the door by telling Christ that you are sorry for the things that have closed the door in the first place. You confess your sins, your evil habits, your hateful attitudes; and when repentance is complete, faith accepts the promise—and in that moment, Jesus, the Son of God, the loving, forgiving Lord, comes in!

You don't have to beg Him to come in—you get the door open, and He **comes** in! Repentance is getting the door open; faith is believing He comes in. "Repent ye," Jesus said, "and believe the gospel."

And the gospel is not a body of human opinions. It is not a code of ethics, or a list of ordinances or prohibitions or traditions. The

gospel is the glad, almost incredibly thrilling news of a loving God who, in the person of His own Son, Jesus Christ, stands at the door of every human heart, offering pardon, and purity, and the power to live, even in a sinful world, as a child of God through the indwelling power of His Holy Spirit.

And no one has a corner on that good news! It is not the exclusive property of any man or any group or any church. It is **news**, and it is **good** news—good news of God's love in Christ. And it doesn't need argument or defense; it needs proclamation.

So I proclaim to you that no matter how far off God seems just now; no matter how weary your heart or wasted your life; no matter how shameful your treatment of Him has been; no matter how sinful and hopeless you feel; no matter whether you live in suburbia or in a ghetto; no matter whether you are a Ph.D. or a fifth-grade dropout; no matter whether you are black or white or brown or yellow—I have good news for you! Christ stands at your door this very moment, and if you will only open the door, He **will** come in!

And into your emptiness will come His fullness; into your sinfulness will come His forgiveness; into your weakness will come His strength; into your sorrow will come His joy; and into your troubled mind and heart will come His peace and His power.

Open the door, then, **please**, and let this Jesus come in.

We are grateful, O God, that in Your omnipotence You don't push the door in or knock it down, but that in love, and with a nail-scarred hand, You gently knock. May every sin-sick, lonely, alienated soul open the door just now and let You come in—and from this moment begin to know, and to enjoy, that forgiveness and cleansing and healing and wholeness that only You can give. This we ask in Jesus' name. Amen.

□

Tom Jackson, engineer (left) and Stanley Whitcanack, producer, are shown at the controls as "Showers of Blessing" is taped in Kansas City.





By John L. Knight

*Executive Secretary
Department of Evangelism*

A TREMENDOUS EVANGELISTIC EFFORT being projected by more than 100 religious groups and organizations in the United States and Canada will be realized during the year 1973. It is "Key 73."

What Is "Key 73"?

- It is an interdenominational, continent-wide, evangelistic thrust focused on 1973.
- It is a cooperative venture involving more than 100 denominations and Christian groups.
- It is concurrent Bible study in a million Christian homes.
- It is continent-wide radio and TV events linking hundreds of thousands of participating small groups.
- It is massive lay-witnessing programs designed to reach every person in the United States and Canada.
- It is a pan-Christian Easter celebration at the summit of the Christian year.
- It is a variety of creative proclamation, outreach, and action events.

- It is coast-to-coast mass media evangelism.
- It is creative resources for implementing local church programs.
- It is contemporary evangelism on a massive scale—to meet the needs of NOW.

"Key 73" grew out of the Key Bridge Consultations that started in 1967. It is expected to involve literally millions of local church units by the beginning of 1973. A national office has been established in St. Louis to give cohesion to the planning, gathering and sharing of resources, and to implement and coordinate that part of "Key 73" that can be done well only when all denominations are working together.

Among the participating denominations there are theological, ethnic, cultural, and historical differences. The one thing on which all agree, as members of the body of Christ, is this redemptive message. We can, and we will, proclaim together and separately what we wholeheartedly and unitedly believe—Jesus Christ is the only Saviour for the human race!

"Key 73" challenges every born-again believer to rally to the call of the Master and present Jesus Christ as Saviour and Lord.

"Key 73" is a movement, not a program. It is geared to the needs of the local church. Local congregations may choose and put into action those phases of the whole that will help them fulfill their purposes. Each local church and each committed Christian is being urged to develop his own planning and involvement.

The specific objectives of "Key 73" are concise and challenging:

1. To share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ.
2. To employ every means and method of communicating the gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.
3. To apply the message and meaning of Jesus Christ to the issues shaping man and his



Dr. John L. Knight recently called together church leaders from around the country to discuss "Key 73's" potential for the Church of the Nazarene.



Dr. T. A. Raedeke, executive director of "Key 73."

society in order that they may be resolved.

4. To develop new resources for effective evangelism for consideration, adoption, or adaptation by the participating churches.

5. To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses to God's redeeming power in the world.

Here is a movement in which all of us who follow Christ can unite: a concerted effort of soul winning and witnessing that will build the kingdom of God by building the local church. "Key 73" can be the motivating factor that will help us to get the job done. It is the canopy of evangelism under which all Christians may plan and work together to evangelize the local community.

This evangelistic effort offers the Church of the Nazarene a great opportunity to proclaim its message to millions and share in a new and acceptable way the message of Jesus Christ. The Church of the Nazarene has a network of 5,000 local congregations reaching all across North America, in cities, towns, and villages. This gives Nazarenes an unprecedented opportunity to lead out with a creative and aggressive evangelistic thrust adequate to meet the challenge of this generation.

Using as an overall theme "Calling Our Continent to Christ," the program of "Key 73" is being organized in six phases:

Calling our continent to repentance and prayer

This is the launch period for a year of Christian evangelism that appropriately addresses the sores and ills of our time.

Calling our continent to the Word of God

A massive sharing and study of the Scriptures that crosses every ethnic and cultural line

Calling our continent to resurrection

Christian witness that make the full impact of

the gospel real by action, teaching, and demonstration

Calling our continent to the new life

A strong youth emphasis that identifies vital faith through the popular arts

Calling our continent to the proclamation

Communicating the liberating good news of Jesus Christ for a decisive response

Calling our continent to commitment

A witness to the oneness Christians share in their concern for the needs of the world

Begin right now to make plans for "Key 73." Schedule revivals with good evangelists. Make plans to give more prayerful attention to evangelistic messages and appeals in the regular services of your local church. Begin to offer training in personal soul winning. Let us concentrate on several homes in our own neighborhood which are mission fields. Visit in these homes for Christ. Start home Bible study groups. Take time to think and set the goals now that you would most like to see realized in your church in the period leading up to and during 1973.

Many churches and believers would do well in preparation for "Key 73" to "tarry . . . until" they are "endued with power from on high" (Luke 24:49). The New Testament makes it clear that a Spirit-filled church will certainly be a witnessing church! The local church that calls Jesus Christ Lord can do nothing less than have for its ultimate goal to effectively witness to every person under its influence.

We have a message the world needs. Let us pray and work to the end that "Key 73" may be the key to the Kingdom for a great host of new-born Christians. □



Recently Dr. Paul Benjamin (center), the assistant secretary of the "Key 73" executive committee, was at Kansas City to discuss the Church of the Nazarene's involvement in "Key 73" with Dr. John L. Knight, executive secretary of the Department of Evangelism; and David Leavenworth, office manager.

EDITORIALLY SPEAKING

By W. T. PURKISER



The Truth for Our Times

Most of us would rather know the truth than be happy in ignorance. The fabled ostrich with his head in the sand is not the best way to face life.

Yet we are bombarded from all sides with propaganda, misrepresentation, and outright falsehood. The "credibility gap" is no fiction. It is a serious fact.

To discern the truth in a welter of lies is never easy. It is more important today than ever before.

One of the most staggering claims Jesus Christ made for himself was that He is "the way, the truth, and the life" (John 14:6).

The meaning of the words, "I am . . . the truth," only begins to grip us when we recall that truth is not just an accumulation of facts. The very term we translate "truth" means "without a veil," literally "the unveiled," "the real."

The truth that makes us free is not the kind of truth that can be stored in a computer and retrieved by electronic miracle. The truth that makes us free is the truth that comes from seeing the unveiled reality of the God who was "in Christ, reconciling the world unto himself" (II Corinthians 5:19).

Truth is reality. Its opposite is not merely error but illusion. Its sources are not only experience and reason, but what God shows us in the Bible—that Word of which Jesus spoke when He also said, "Thy word is truth."

To know the reality of things we need not only sharp eyes and keen minds but obedient hearts. Only those who are committed to do the will of God, Jesus said, can know the doctrine—whether it be of God or of man.

In the gospel of Christ we learn the truth about ourselves. This is where we must start.

Not until we face the fact that our worst enemy is ourselves can we find help from God. Walt Kelly's opossum character "Pogo" announced, "We have met the enemy, and he is us!"

Jesus did not make an arbitrary or unreasonable demand when He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). As long as we are filled with self there is no room for the Saviour.

In the gospel of Christ we learn the truth about our sins. None of us know the real nature of sin until we see it in the light of Calvary.

When one suddenly realizes that the moral failures he has been shrugging off as mere human frailties are in reality a slap in the face of the Saviour, another thorn in His crown of thorns, another nail in His hands, then the whole picture changes.

Human sinfulness is not mere weakness. It is rebellion against the God of truth and His will. "All have sinned, and come short of the glory of God" (Romans 3:23), and sin is spiritual death.

Not only does the truth of Christ show us our selves and our sins; it points us to the Saviour.

When Jesus said, "I am the way, the truth, and the life:" He added, "no man cometh unto the Father, but by me." This says two things: there is no other way; but there is one Way that is sure.

Lin Yutang was a talented writer who for years glorified secularism. But he became disillusioned. He found that man cannot live by bread alone. He turned to Christ and wrote a book he called *From Pagan to Christian*. He summarized what Jesus had come to mean to him in the words, "Put out the candles, the sun is up." When the true God comes, the half-gods must go.

Jesus is so human He can reach us. Yet He is so divine He can redeem us. One wrote:

Because He is God, He can touch the throne;

Because He is man, He can touch my hand;

Because He is God, He can strengthen me;

Because He is man, He can understand.

In the gospel of Christ we find the truth about our salvation. It begins when we receive Christ as a personal Saviour. In contrast to those who

Whoever comes in penitent faith to the Saviour, asking forgiveness and a new life, becomes in that moment a “new creature.” Old things pass away. All things become new. “Truth” and “trust” have more in common than four letters. The way to truth is obedient trust in Him who becomes for us the Way and the Life.

rejected Him, John reports, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

Whoever comes in penitent faith to the Saviour, asking forgiveness and a new life, becomes in that moment a “new creature.” Old things pass away. All things become new (II Corinthians 5:17).

The salvation that begins in this kind of conversion continues in the fullness of the Holy Spirit. This is a deep cleansing from all sin for those who walk in the light.

Bishop J. C. Ryle, the Anglican bishop of Liverpool, was both an eminent scholar and an eloquent preacher. He wrote: “The name ‘Jesus’ means Savior. . . . It is given to our Lord because he saves his people from their sins. This is his special office. He saves them from the guilt of sin by washing them in his own atoning blood. He saves them from the dominion of sin by putting in their hearts the sanctifying Spirit. . . . Blessed and holy are Christ’s people. From sorrow, cross, and conflict they are not saved, but they are saved from sin forevermore. They are cleansed from guilt by Christ’s blood. They are made meet for heaven by Christ’s Spirit. This is salvation. He who cleaves to sin is not yet saved.”

It is indeed “the time for truth.” The truth for our times is the unveiled Christ. “Truth” and “trust” have more in common than four letters. The way to truth is obedient trust in Him who becomes for us the Way and the Life. □

Still Worth It

The cost of living is high and going higher. But, as the man said, it’s still worth it. Even growing old isn’t so tough when you consider the alternative.

What is the value of a human life? Really, of course, no figure can be set for it.

“All that a man hath will he give for his life.” Yet life is more than just a matter of biology. Some people live on the level of the physical. Their whole concern is for material things.

They wonder, vaguely in most cases, why they are still restless and discontented. They have never learned that “man shall not live by bread alone, but by every word of God.”

Then there are the two-dimensional people. They add to the length of physical life some degree of breadth in social, cultural, and intellectual interests.

But living in the flatlands of the physical and the social still does not satisfy. Humans are born for two worlds, the world of the flesh and the world of the Spirit.

This is why Jesus told the cultured and curious Nicodemus—a man of two dimensions—“Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:3, 6, NASB).

It is the birth of the Spirit that gives height to the soul. This is a new dimension in life. It adds a third dimension to the physical and cultural—the eternal, resurrection life of Jesus in the soul of man.

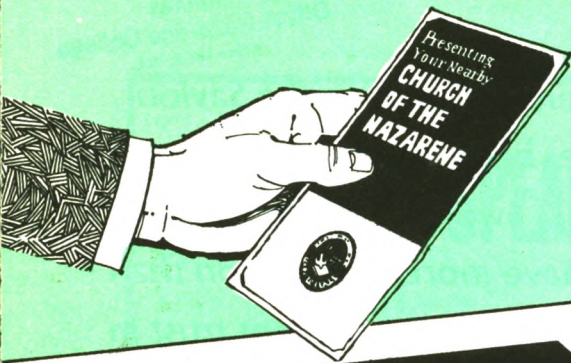
To add height to human life was a very costly thing to God.

God’s original act of creation was comparatively easy for Him. He had but to speak the word, and it was. “And God said, Let there be . . . and there was . . .,” is the formula used throughout the first chapter of Genesis.

But to re-create a sin-marred, chaotic human soul was infinitely costly to God. It cost the blood and sweat and tears of Gethsemane. It cost the life of the only begotten Son of God on Calvary.

And we—the wondering beneficiaries of such grace—can only marvel that God should deem our new life in Christ to be worth what it cost.

Yes, the cost of spiritual life is high. It can go no higher because it has reached the ultimate. But it’s still worth it. □



Presenting Your Nearby **CHURCH OF THE NAZARENE**



So you may know:

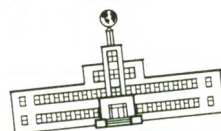
Born in a revival

The Wesleyan Revival that saved eighteenth-century England from revolution reaffirmed the testimony and experience of the Early Church that God is able to forgive man's sins and cleanse his heart from all unrighteousness. A revival of this preaching and doctrine in the United States toward the close of the nineteenth century led to the formation of independent congregations that banded together in October, 1908, as the Church of the Nazarene. So universal was this movement that even then all parts of the United States were represented in 228 congregations, comprising 10,414 members.

Keeping pace in a changing world

A warmhearted church and a victorious Christian life, founded on faith in the Word of God, have attracted many to the fellowship of the church during the past half-century. Heartfelt religion resulted in fervent lay witnessing and a missionary concern. The Church of the Nazarene has grown until now there are 505,310 members in 6,333 congregations. Most of these churches (4,654) are in the 50 states. One thousand six hundred seventy-nine are distributed throughout Canada, the British Isles, continental Europe, Australia, and more than 50 other world areas.

In today's rapidly changing world, God's grace and the need of the human heart are changeless. The Church of the Nazarene offers to people today the same warmhearted church and victorious Christian faith that have made it attractive throughout its history. The uncertainties of this atomic age, the failure of a high standard of living to satisfy basic human needs, and the inability of education or science alone to solve the problem of sin and morality affirm the relevance of the church's message and the urgency of its God-given mission.



INTERNATIONAL HEADQUARTERS

THE CHURCH OF THE NAZARENE

in your
neighborhood



Church nurture

- An open altar where penitent seekers may find Christ as Saviour and Lord
- The godly care and counsel of pastors
- Worship and evangelistic services that glorify God, convict the sinner, and strengthen in the Christian faith
- Opportunity for Christian believers to be sanctified wholly
- Bible-centered Sunday school classes for all ages

A warm fellowship

- The helpfulness of Christian friends
- Prayer meetings that strengthen the Christian life
- Wholesome social activities for all members of the family
- Wider fellowship with other Christians through boys' and girls' camps, youth institutes, and summer camp meetings
- A place to serve
- Christian Service Training for well-rounded churchmanship
- Participation in the helpful ministry of the church through the Sunday school, missionary society, youth and children's organizations
- Representative church polity, giving opportunity for lay leadership
- Lay visitation and witnessing

THE MINISTRY OF THE CHURCH AROUND THE WORLD



Missions

The transforming power of the gospel of Jesus Christ is proclaimed by 558 Nazarene missionaries and 2,611 national workers in 49 world areas on six continents in a preaching, teaching, healing ministry. In these lands there are 1,377 churches and 1,403 preaching points with 97,834 members and probationers. More than 19,735 students are trained in 28 Bible colleges and 178 day and special schools. At five hospitals and 46 dispensaries, nearly 356,000 patients are treated each year. Nazarenes give more than \$9.5 million annually for this widespread missionary outreach.

Christian education

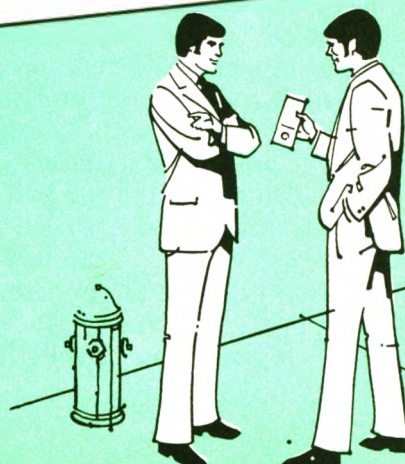
The Church of the Nazarene from its beginnings has made a strong commitment to higher education. The church sponsors eight liberal arts colleges, a Bible college, and a seminary in the United States; a college in Canada, one in the British Isles, one in Japan; and Bible colleges in Australia, Germany, and South Africa. These institutions of higher learning are enrolling more than 11,000 students each year. Through the Bresee Fellowship, the church seeks to minister to students enrolled in public colleges and universities.

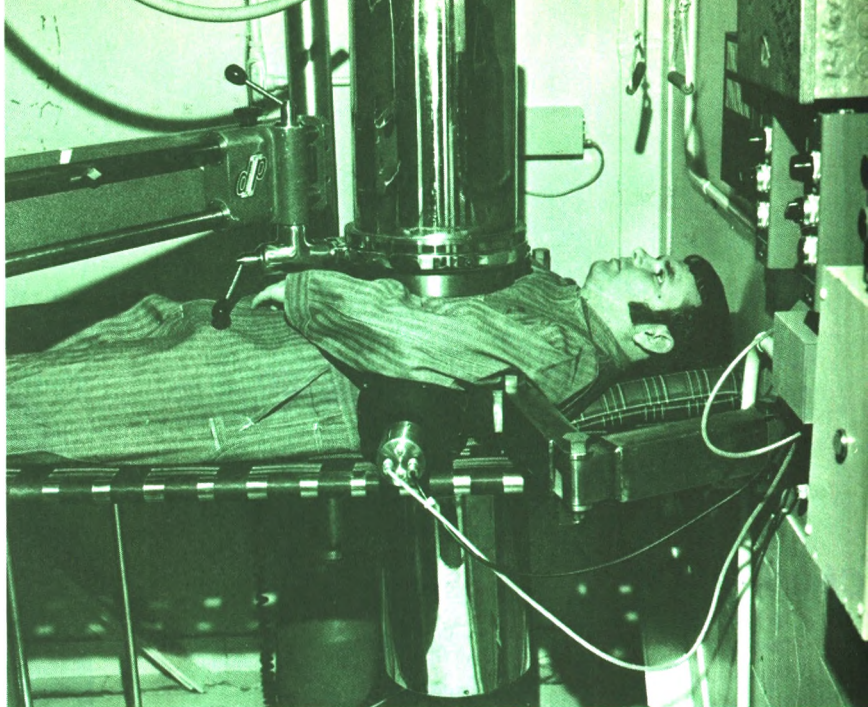
The printed page

For over a half-century the Nazarene Publishing House has increasingly carried out its motto to give "the full gospel to the whole world by the printed page." With assets of nearly \$6 million and sales approaching \$7 million annually, it now ranks in the top 10 denominational publishing companies. Over 650,000 books and 68 million copies of its periodicals are published each year.

"Showers of Blessing"

The church has recognized a responsibility to give the gospel message to many who may never attend a church. The worldwide radio program, "Showers of Blessing," now in its twenty-seventh year, is carried by over 700 stations each week in 49 states and 67 overseas outlets. The younger Spanish-language counterpart, "La Hora Nazarena," is broadcast by 600 stations in 24 countries.





By Jack Conn, Knoxville, Tenn.

THE HEART COUNTER

THERE WAS A CLICK OF A SOLENOID SWITCH. A drive motor began to whine. With a muffled rumble, the massive door rolled slowly shut—10 tons of steel closing me off from the world.

I felt a moment of anxiety, a claustrophobic reaction, as the opening decreased to a slit, shut, and sealed hermetically. I lay in a steel tomb. Eight inches of steel surrounded me on all four sides and overhead.

The room was eight feet square, white, antiseptically clean, and filled with a soft light. A canvas-webbing cot slung on stainless steel tubing and suspended about four feet from the floor served as the bed on which I lay.

A cold, stainless steel cylinder about 12 inches in diameter pressed against my chest. I ran my hands up and down the lustrous surface, my fingertips leaving little moisture traces. Wire leads swung out the top and to a wall connection.

I felt the pressure of a similar cylinder against my shoulder blades below. Two smaller ones nestled against my ribs in each armpit. I was alone in the IVRML . . . the In Vivo Radiation Monitoring Laboratory, or in short, the body counter.

I had arrived at our plant's health physics

facility at the appointed time. The IVRML operator let me into the change chamber. It was spotless and bare except for a steel clothes cabinet and a bench. I hung all my clothes in the cabinet and laid my watch and glasses on the top shelf.

After a shower in the next room, I went out an opposite door. On the other side towels, a new pair of coveralls, and paper shoe scuffs awaited. The coveralls were stiff and shoe scuffs scratchy.

Shuffling past the row of instrumentation and computer cabinets, I entered the body counter chamber. Climbing up to the frame bed, I kicked off the shoe scuffs and lay back.

The operator positioned the radiation counters above, below, and to each side of my chest as we chatted. He stepped back.

"See you in half an hour," he said with a smile. His right hand, which was out of sight, touched a switch. The other waved a salute.

Now I was alone—isolated from all external radiation by the thick walls and a filtered air supply. Housed in the four cylinders pressing against my chest, back, and sides were delicate radiation sensors. Today they would detect any "alien" elements which I might have taken into my body. In particular they would be sensing for

uranium-235, natural uranium, thorium, potassium-40, and cesium-137.

The information recorded would be computerized and compared to past readings and "standards" for health physics. The experts, so we're told, can tell your approximate age, how active you are, and whether you're a heavy milk consumer or not, just by looking at your readings.

There are radioactive elements within us which we accumulate from natural sources, man-made fallout, trace radioisotopes given for medical reasons, or industrial exposure. Our prime use of the IVRML is the latter, body counting for industrial exposure.

The body counter isn't really uncomfortable. Your arms must be raised a bit to give room for the side probes, and two nylon cords with hand grips are provided to help support your forearms in a vertical position. Holding reading material would be rather awkward and tiring.

What do you do for 30 minutes as data is collected, as your body is counted for type and quality of radioactive emissions from deep within? The music softly filling the room is from a local FM station. You lie, listen, and think.

The words of the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24), came to me rather forcibly as I lay there.

Man has achieved a capability to probe the body to determine if minute, infinitesimal amounts of "alien" elements are within. But to see into the heart is still, as always, the work of the Holy Spirit. Who can know the heart? No one but God.

Father, what of my heart? The blood of Christ has covered my sins. But what of my heart? Probe it, Lord. Does there yet remain some hidden, foreign, and alien element not like You? I

want to know it, to confess it, to let the cleansing power of Thy Holy Spirit purge it away.

Turn on the probes so that I may see the spectrum. Is there yet a vestige of self-will that lurks within? Probe for evidences of pride, envy, covetousness, hatred, and jealousy . . . carnal elements foreign to Your nature . . . traits which do not diminish with dormancy—which have no "half life" that reduces their potency—but insidiously fester to erupt in an unsuspecting moment to mar and decimate my Christian experience and witness.

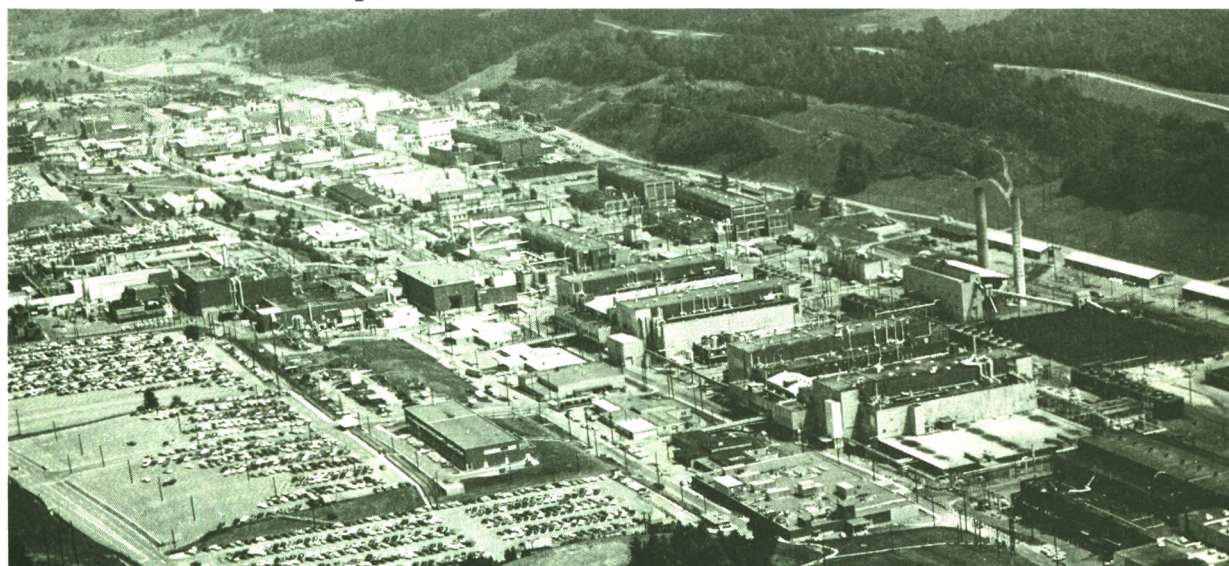
Outside the instrumentation was whirring. Spectrums of elements would be forming their familiar peaks and valleys on the oscilloscope, and the typewriter printer would be clanging.

Inside the body counter there was a peculiar tranquility. I don't remember any of the songs or music that floated down from the overhead speakers—my ears were attuned to a higher frequency. For a time the steel walls sheltered me not only from radiation but also from the technological morass of which so many of us are a part.

I heard a seemingly distant, faraway single tap. The door began to inch open, exposing me again to the bombardment of invisible particles and the influences of a world shrouded by mysterious forces of iniquity. I knew that already the computer had analyzed the data from the counter and the results were printed and known.

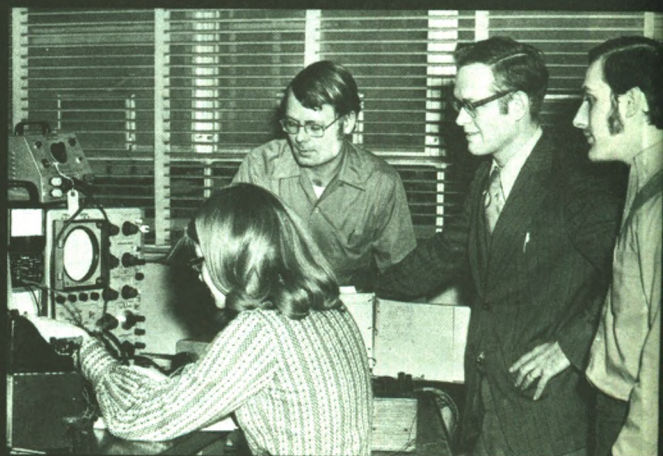
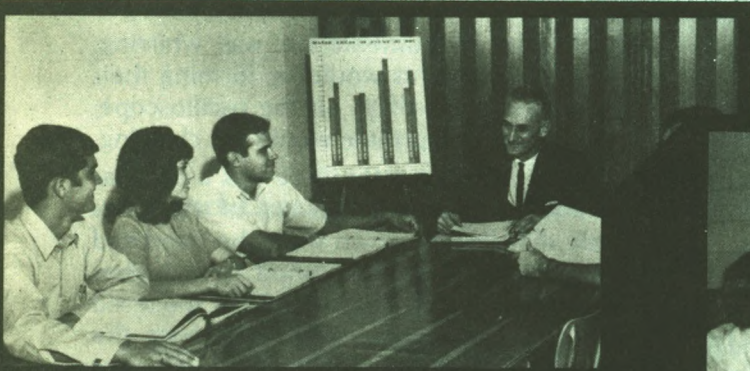
Just as surely the Holy Spirit had also looked in on my heart and the results were printed and known. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). The Holy Spirit indeed purifies the heart by faith. There was a song reverberating through mine. While inside the body counter I had met the Heart Counter. □

Union Carbide V-12 Plant, Oak Ridge, Tenn.



Nazarene Colleges

A tradition of personal concern...



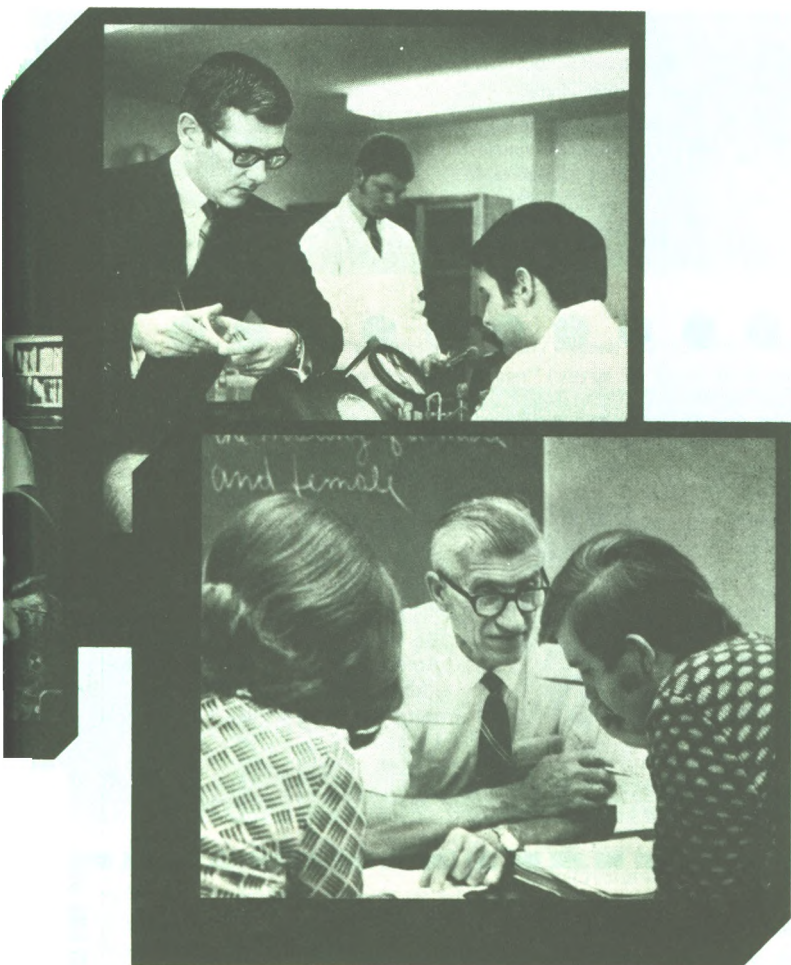
Where Truth Is Taught

The effectiveness of the small college of liberal arts lies in the combination of what is taught in the classroom and what is caught from the life of the professor. The ideal situation exists when faculty members and students work together closely as a community of scholars.

What student can fail to profit from a research project carried on under the close supervision of his major professor? Or from a small class where both teacher and pupil enter wholeheartedly into the discussion of important issues? Or from serving on a joint faculty-student committee as it seeks to find solutions to some college problems? Or from a personal conference in the office or home of a respected professor?

The faculty member benefits equally. He learns and understands the student point of view. He is inspired by the enthusiasm and eagerness of his junior partner. He receives the greatest remuneration for his services as he shares his own experiences, thoughts, and ideals with his students. He enters into a rich fellowship which persists through the years.

—E. S. Mann, *Executive Secretary*
Department of Education



Bethany Nazarene College
Bethany, Okla. 73008

British Isles Nazarene College
Manchester 20, England

Canadian Nazarene College
Winnipeg 19, Manitoba

Eastern Nazarene College
Quincy, Mass. 02170

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Nazarene Theological Seminary
Kansas City, Mo. 64131

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the answer corner

Conducted by W. T. Purkiser, Editor

■ **What are some foolproof and uncontradictable scriptures that will convince my religious friends that we can know here and now we will go to heaven when we die? I am distressed when they say, "No one can possibly know where he will go after he dies." Don't you think that anyone's interpretation of Scripture is influenced by what he has been taught?**

For foolproof and uncontradictable scriptures, start with John 3: 15-17; 10:27-29; 14:1-6; Romans 8: 15-17, 37-39; I Corinthians 2:12; II Corinthians 5:1-8; I Thessalonians 5:9-10; II Timothy 1:12; Philipians 1:21-24; I John 3:2, 19-24; 4:13; 5:2-3, 10-14.

In fact, while the Gospel of John was written specifically "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:31), the letter of I John was "written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (5:13).

It is certainly true that anyone's interpretation of Scripture is influenced by what he has been taught. Our safeguard against be-

ing adversely influenced in this regard is to keep reading more and more of the Bible until the Word itself becomes our Teacher through the Holy Spirit.

I believe if you will ask your "religious friends" to read the list of references above (to which many could be added) you will find that they have little or no idea the Bible actually says such things.

My personal complaint is not that people's interpretation of Scripture is influenced by what they have been taught. It is that far too many accept what they have been taught without personally studying the Bible at all.

Almost any religious error you would be able to name can be supported by some passages from the Bible taken out of context and emphasized beyond the degree to

which Scripture emphasizes them.

I do not deny that sound commentary helps can open the Scriptures to us as we would not be able to understand them individually or totally on our own. For the readers as for the writers, no scripture "is of any private interpretation" (II Peter 1:20)—that is, subject to one's own subjective interpretation unchecked by the understanding of historic Christian doctrine.

For those who do not have access to the Hebrew and Greek originals (and even for those who do), different translations can be compared with profit.

But I still have a basic sympathy for the lady who said the thing she liked about the Bible was that it threw so much light on the commentaries.

■ **We were studying the fifty-first psalm, where David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (verse 5). Does that mean that he was born a sinner?**

No. It means that he was born a member of a sinful race with the latent tendencies and inclinations that theologians call "original sin."

The Bible uses the term "sin" in two ways.

1. It stands for an act or choice contrary to the known (or know-

able) law of God. It is usually in the plural when used in this sense: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

2. It also stands for a state or condition of sinfulness, the de-

pravity of fallen human nature. It is always used in the singular when this is the meaning: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

■ **Some people say that holiness is our standing but not our state. Is this correct?**

It is not.

Holiness is both "standing" and "state."

A sharp distinction between "standing" and "state" is sometimes made in the interest of supporting a "whitewash" theory of holiness. It is claimed that, while the moral "state" of the believer is corrupt and defiled, his "standing" in Christ is pure and holy.

The distinction seems to rest on a misunderstanding of the meaning of "counting," "imputing," or "reckoning" in relation to righteousness (Romans 4:3-12).

It is assumed that to "count" or "impute" means to give credit for something that doesn't really exist.

On the contrary, the best biblical scholarship pretty well agrees that to "count" or "impute" comes from a bookkeeping term that means "to take account of what is actually the case."

God counts a man righteous when His grace makes that man righteous. He counts a man holy when His grace makes that man holy.

The location of Christian purity,

according to the New Testament, is not the mind of God alone, but the heart of man as well (Matthew 5:8; Acts 15:8-9; I John 1:7).

We are to be "partakers of the divine nature" (II Peter 1:4), pure "even as he is pure" (I John 3:3), like a tiny ray of sunlight partakes of the nature and fire of the sun.

None of this, be it said, is by human effort. All is of grace, given to us in the completed work of Christ (Ephesians 5:25-27; Hebrews 13:12).

THE STOLEN CHURCH

By Arthur H. Townsend
Royston, Ga.



THE CANADIAN PACIFIC RAILROAD was built through the Selkirk Mountains, making the railroad town of Donald the focal point for all business and church life in 1887. It served the British Columbia interior east of Kamloops.

Thirteen years later, Revelstoke became the focal point for the railroad, and the thriving town of Donald was a "has been." Houses, business establishments, Odd Fellows Hall—all were taken down piece by piece and shipped to Revelstoke. The Anglican church remained.

When the synod at New Westminster heard of the removal of the town of Donald to Revelstoke, they presented Revelstoke with the Donald church. There was one stipulation: the church building had to be dismantled in Donald and reerected in Revelstoke by Revelstoke churchmen.

But the unforeseen took place. When the men from Revelstoke came to Donald to dismantle the church, it was not there!

The Baroness Burdett-Couts had given the church a beautiful 600-pound, silver-toned bell, shipping it from England. It had faithfully called the worshippers to church over the years. Now both the

church and bell were gone—as though the earth had opened up and swallowed them.

When the order came to abandon Donald, as the buildings of the town were dismantled one by one, eventually the pioneer church was the only building left standing.

Rufus Kimpton, a prosperous Donald merchant, had decided to move to the town of Windermere, turning his back on Revelstoke. He had also decided, without the backing of ecclesiastical authority, that he would move the church to Windermere.

Kimpton had the church carefully and secretly pulled down and shipped by railroad from Donald to the town of Golden. From there it was moved by riverboat 100 miles up the Columbia River to Windermere. There it was erected.

While the church was en route, as the workmen waited for water transportation at Golden, the Golden churchmen came in the dead of night and stole the silver-toned bell.

The people of Donald, who had moved to Revelstoke, were furious because the church had been stolen by Windermere, and the peo-

ple of Windermere were equally as furious because the bell had been stolen by Golden. Neither the church nor the bell were returned to their rightful owners. The twice-stolen bell called people to worship at Golden, and the stolen church was in use at Windermere.

The early pioneer days in the Kootenays and the Cariboo record the theft of many things—from shoelaces to miner's gold. But the stolen church at Windermere, now standing where it should not be, tops the list!

You, too, have been stolen from your rightful Owner. You belong to the City of God—the New Jerusalem—but Satan has filled your life with unrest and turmoil of soul. You have been filched by one who had no authority to do it.

There is a way out. Jesus Christ shed His precious blood to redeem you. He paid the cost. Return to Him; accept Him as the rightful Owner of your soul. God has said: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22). "Believe on the Lord Jesus Christ, and thou shalt be saved." Return to your rightful Owner today. □

LIFE CAN HAVE MEANING

THERE ARE FACTS . . . ABOUT EVERYTHING

SOME FACTS DON'T COUNT . . . SOME DO.

THOSE THAT DO . . .

MAKE A DIFFERENCE.

LIKE THE DIFFERENCE BETWEEN

LIFE AND DEATH.

Take for instance

FACT ONE...

**GOD LOVES YOU
and HAS A PLAN
FOR YOUR LIFE
HIS LOVE
INCLUDES YOU . . .**

"For God so loved the world [including you], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting LIFE."

(John 3:16)

**GOD HAS LIFE
FOR YOU . . .**

"I am come that they [and you] might have life, and . . . have it more abundantly."

(John 10:10)

FACT TWO...

**SIN SEPARATES
YOU FROM GOD . . .
... and Life**

Sin is man walking his "own way" in rebellion against God's will. When we walk away from God, we walk away from LIFE.

**EVERYONE
HAS SINNED . . .**

"All have sinned, and come short of the glory of God."

(Romans 3:23)

**SIN
BRINGS DEATH . . .**

"For the wages of sin is death."

(Romans 6:23)

When we feel guilty, lost, alone, and afraid, we are experiencing the results of spiritual death . . .

LET'S FACE IT:

We want to live . . . so we continue to seek our own way . . . for life. Ways like . . . religion, philosophy, revolution . . . drugs, and material things. But sooner or later we must

realize that . . .

**OUR OWN WAYS
CANNOT
SAVE US.**

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

(Ephesians 2:8)

GOOD NEWS:

What you could not do for yourself, God has done for you.

THERE IS A WAY . . .

Jesus Christ is "the Way" to LIFE.

FACT THREE...

**HE DIED THAT
YOU MAY LIVE.
GOD'S LOVE
MADE A WAY
FOR YOU . . .**

But God proves His

love for us by this, that Christ died for us when we were still sinners.

(Romans 5:8)

**JESUS CHRIST
IS "THE WAY" . . .
THE ONLY WAY.**

"I am the way, the truth, and the LIFE: no man cometh unto the Father, but by me."

(John 14:6)

**JESUS CHRIST IS
"THE WAY" TO . . .
NEW LIFE**

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

(II Corinthians 5:17)

**... and
INNER PEACE**

"... we have peace with God through our Lord Jesus Christ."

(Romans 5:1)

... and FREEDOM

If the Son makes you free, then you will be really free.

(John 8:36)

... and LOVE

This is what love is: it is not that we loved God, but that He loved us, and sent His Son to be the means by which our sins are forgiven.

(I John 4:10)

**... and LIFE
ETERNAL**

"... but the gift of God is eternal life through Jesus Christ."

(Romans 6:23)

**TO JUST KNOW
ABOUT JESUS
CHRIST IS
NOT ENOUGH . . .**

FACT FOUR...

**YOU MUST
PERSONALLY
ASK FOR GOD'S
FORGIVENESS
& LIFE . . .**

**ADMIT
YOUR SINS
TO GOD . . .**

He who covers up his sins shall never prosper; he who confesses and forsakes them is forgiven.

(Proverbs 28:13)

**ASK GOD
TO
FORGIVE YOU . . .**

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(I John 1:9)

**RECEIVE
FORGIVENESS &
LIFE**

Jesus Christ will not force His way into your life. He comes by invitation.

FACT FIVE...

**RECEIVE
CHRIST AS YOUR
SAVIOUR and you
can have . . .
LIFE**

**CHRIST
IS READY . . .**

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in."

(Revelation 3:20)

**RECEIVE HIM
NOW THROUGH
PRAYER . . .**

Lord Jesus, I want to have life . . . I know that I have sinned and need to be forgiven. Right now I open my heart to You and receive You as my Lord and Saviour. From now on You will have first place in my life. And, Jesus, thank You for giving me LIFE.

**LIFE IS HIS
ANSWER
TO THIS PRAYER.**



**FOR HELP
IN LIVING
A MEANINGFUL
LIFE IN CHRIST:**

- Be assured of Christ's forgiveness.
- Find a concerned pastor and other Christians.
- Read your Bible and pray daily.
- Share your faith with others.
- Become a vital part of His Church.



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through the ages.”

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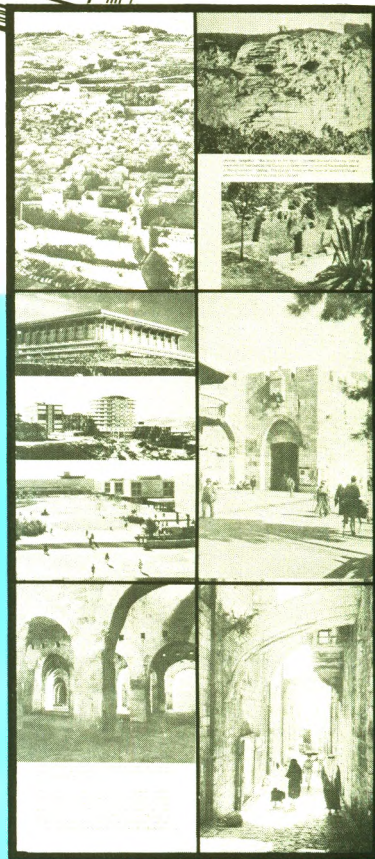


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